8: Pike N-4 (no date) 1940 MM2 Hadhramaut MM2

pasture lies beyond a certain point; or at noonday halts the camels become "temporarily lost."

Moonlit nights are considered most desirable for travel. Camels are grazed wherever pasture is most abundant, regardless of the time of day—the heat may be intense—or the progress of the journey. This would not be necessary if small quantities of fodder, such as millet and hay, were carried. This practice, however, is not popular, owing either to custom or to what may be considered unwarranted expense, despite the fact that the animals could be maintained in superior condition and at the same time be worked harder to a degree that would more than offset the cost of purchased fodder.

On the march camelmen provide for their own maintenance with small amounts of dates, bread, coffee, and tea, which add little to the burden a caravan can transport. Therefore, provided the equipment of a traveling group is not too cumbersome and the personnel not too large, the unit can maintain itself on the march four or five weeks without replenishing supplies. Speed of travel will be governed by local grazing, water supply, and terrain, the condition of the camels, and the "temperament" of the caravan leader—an unknown usually capable of "adjustment."

In the caravans of those not strictly limited in resources, the donkey is invariably included because it is comparatively easy to ride and a more comfortable mount than a camel. Camels can be hired for 1.00 to 1.25 Maria Theresa dollars (the standard currency in the interior) a day and donkeys for about 1.00 dollar.

Bedouin "Warfare"

It is common knowledge that caravans have been both successfully and unsuccessfully raided; but just what tactics the Bedouins employ on such occasions is somewhat of a mystery. At 4.00 a. m. one day a small party was plodding silently through bushes and mist along a broad wadi bottom leading to the sea. Through a knowledge of the prevailing wind as revealed by ripple marks in the sand, the leader cautiously picked his way and at length found a faint trail incised in the bank. About 10.00 a. m. the caravan came to rest in the spotted shade of a leafless camel's-thorn for the customary noontime forage; and while the camels fed on the sharp, crunchy thorns, the Bedouins reclined on the sand in the meager shade of the dry branches.

Without apparent warning the whole camp was suddenly alive, for downwind had come a faint call, which one man had been alert enough to catch. The sharp-eyed Bedouins soon discovered two minute figures on the crest of a distant dune overlooking the caravan route ahead; and it was at once recalled that this route followed a tribal boundary between two groups now rumored to be unfriendly. The

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and here we stopped on our first journey up, dispossessing a large band of monkeys. This was the first time I had seen them so far east, though we have often seen them north of Aden. As a matter of fact, one rarely meets mammals apart from gazelles and foxes in the Hadhramaut, though lately I was offered a hyena pup in Tarim, and there are wolves, ibex, and oryx. Others prefer for lunch at Reida a house not far away, where if you give an order in advance you can obtain quite well-boiled rice and boiled meat. Our superior friends in the Hadhramaut have named the place Shepheards, principally I think because you are always overcharged there. The first time we passed through the village somebody asked my wife for medicine and was given Epsom Salts. Crowds then came out and stretched forth supplicating hands which were all filled and in this way a pound or two was distributed, but there has never been any ill-feeling about it and relations with the tribe have been uniformly friendly. They have a large tree which is known as the Sanctuary, and under it all the important tribal conferences are held. Here I sat with the elders on a subsequent visit and they signed the general Hadhramaut three-years' truce.

A little beyond Reida you pass into Kathiri territory belonging to the Al Jabir, and the road passes near Risib, where there is a landing-ground. The people of Risib have had a very bad reputation for caravan looting and holding up cars; indeed they fired on cars before ever we came into the country. They were punished for an offence of this nature and are now genuinely among our best friends. My wife and I have stayed with them at their invitation and they entertained us lavishly in their simple way. They told me that they had always believed themselves to be under the protection of the Sultan of Turkey; now their only request is to be helped to find water, and I very much hope that before long it will be possible to help them, as they depend entirely on rain-water and when their pools dry up they have to leave their homes and wander away with their stock elsewhere.

The last sign of permanent life on this road is a little beyond Risib at Heru, where there are a few Sheikhs who have some popular water-holes which last longer than most others on the road and are generally much surrounded with stock. It was a wonderful sight near Heru last year after the heavy rains to see the shallow wadi green from side to side, winding away in each direction apparently fully cultivated. The people never cease to talk of the blessing of peace through which they are able to cultivate far more than they were before, and those heavy rains are universally attributed to the mercy of God manifested as a reward for the peace.

From Heru to Tarim takes four hours and the road is absolutely desolate. Caravans follow a wadi route into the Wadi 'Adim where there is water, for there is not a drop to be had on the route that the cars have to follow, and of course it is usually on this part of the road that one has breakdowns.

I arrived at Tarim at 8.15 in the morning. The *'aqaba* leading down to Tarim is one of the most remarkable engineering constructions in the world. People who know say that no European engineer would attempt it. It consists principally of hairpin bends which you have to reverse to get round, and parts of it have gradients of about 1 in 3 or 4. If you fire a rifle at the top of the *'aqaba* it lets Tarim know you are coming and the whole place troops OUT TO MEET YOU.

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settled here for several centuries, for as far back as the beginning of the sixteenth century Bedr Bu Tuweirak, the well-known Sultan of the Kathiris, whose chain armour and shield has recently been found by the Kathiri Sultan in the palace at Seiyun, imported Yafa'is together with Zeidis from the Yemen and Turks as mercenaries. In course of time the Qu'aiti dynasty arose from these mercenaries and became the principal power in the country. So long have they been settled here that they are now genuine Hadhramis, and like the rest of the Hadhrami tribes are strongly in favour of the present peaceful arrangements. These settled Yafa'is are known as Thelud to distinguish them from the Gharib, the foreign Yafa'is, who still come from the Yafa' mountains in the western part of the Protectorate and serve a while as soldiers. It is among these latter Yafa'is that those who oppose the peace are found, for they are great usurers and have for long made a living from oppression of the poorer classes; and they realize that with the establishment of good order and justice they will not have the same chances in the future.

Al Qatn is about the farthest west that there is extensive cultivation, and it was a marvellous sight last May to see the whole width of the wide wadi green from side to side. Beyond the Yafa'is westward are the Nahd who extend practically to Al 'Abr. They live entirely in the wadi and in the eastern part of their territory are settled; and in the western, where there is little but sand, are Badus keeping flocks. Their capital is Qa'udha where lives Hakim Mbaruk, the very fine old chief with a wide and enviable reputation for dispensing real justice. The Nahd are a well-built tribe and the elders, of whom there are many, have enormous bellies and resonant voices. From the Nahd we have recruited fine young men for the Qu'aiti Sultan's new camel-lancer bodyguard, and very well they look in their scarlet and blue uniforms. I shall never forget the day when the Nahd signed the peace treaty. They had lived in trenches and imprisoned in their houses for years and they all came out at once and there were many reunions.

North of the Nahd in the steppes between the wadi and the Rub' al Khali is the country of the Sei'ar tribe. We travelled into their territory in 1934 and at the beginning of 1937 when I was travelling round obtaining signatories to the peace treaty, practically every Hadhramaut tribe, asking who had signed and with whom they would be able to consider themselves at peace, ended up by asking "And the Sei'ar?" I do not think there was a single tribe in the Hadhramaut among whom the Sei'ar had not looted or killed, and their reputation is generally bad throughout Southern Arabia, for they are cowardly folk and are fonder of stealing by night and murdering by treachery than by taking and killing in fair fight. Some of the Sei'ar signed the truce straight away, but others later on in the year looted over forty camels from the Manahil, and public opinion demanded that something should be done about it. Arising out of this matter the whole of the Sei'ar country was explored from the air and by this means we were able in three or four reconnaissances to discover the lay-out of their country and incidentally to examine the northern limit of the steppe and the desert.

I accompanied all these reconnaissances, of which the first were made in October last year. So that we might have something we knew to start with, we followed first of all the route which my wife and I had taken before. From

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137 In little valleys, green, juicy euphorbias grow to a height of six feet. Their fresh green colour and red tuberiferous flowers at the ends of their branches give them, in these colourless surroundings, the air of bouquets.

4. FIRST CONTACT WITH A HADRAMĪ NOMAD TRIBE.

●233 A broad plain lower down has a clay soil where grass grows
361 fairly well. Goats, sheep, donkeys and camels graze here, at
342 distances widely apart from each other. Bedouin girls watch over them from a hill-top. This is the *Rēda*[1] of Sheḥēr where are the pastures and headquarters of the wandering Bedouins of these parts. Their temporary camp is on a rocky plateau to the right above the road. We walk with our cameras in their direction, without much hope of success. They do not see us, and the malicious watch-dogs, which elsewhere in Arabia make it impossible to slip past the Bedouin camps, are conspicuous by their absence. The Bedouins of Ḥaḍramaut appear to have no tents; they live in caves, or houses, or huts, or, as in this case, almost without shelter. A space of about five feet square is made by four sticks of about three feet high with other sticks connecting them and over which are spread bunches of long, hard grass, which do not really, however, keep out much sun. There are about ten of these "dwellings" scattered around. Some are even more primitive and consist of bushes cut down, with a few rags stretched over them, thus making a little shade. There is an acacia tree in the camp; its top is made shadier by extra bits of scrub hung between its own thorny branches. A camel with a horribly swollen, inflamed leg lies there; a few men, women and children are sitting around, watching the poor beast's agony.

609 Our arrival arouses some commotion, but they seem tolerant of us and answer our questions with an air of curiosity.

104 [1] A *rēda* (ريدة) is the centre of the territory of a Bedouin tribe, where many of them dwell together. Generally it is a depression in the rocky plateau with some vegetation and agriculture.

ably meager. The basic foods are usually breads, dates and milk products, supplemented by vegetables and fruits in season and by varying amounts of meat and fish. Although breads are most frequently prepared from sorghum millet (durra), other forms of millet, as well as maize, wheat and barley are widely used. Rice is generally popular, and large amounts are imported. Dates constitute one of the main food items throughout this region; date palms flourish along some wadies, but the annual crop is inadequate. Numerous types of vegetables and fruits are available in the agricultural areas.

Sheep and goats are raised in both the Colony and the Protectorate. Their milk is used extensively, but only the pastoral tribes are apt to have a sufficient supply. Cow's milk is also consumed in the Colony and in some inland districts, particularly in Western Aden Protectorate, where the grazing conditions are suitable for cattle. Camel's milk is a staple food among certain Bedouin tribes. Ghee, or clarified butter, is employed in the wealthier families. The fat from the tail tissues of the local breed of sheep, which is an important substitute in the Colony and among the eastern tribes, is almost unknown in Western Aden Protectorate. Sesame is cultivated in many areas, and the oil constitutes another source of fats. Meat is seldom consumed more than once a week, except in the more prosperous households. Fish are plentiful along the coast, and both fresh and dried fish are commonly used in the diet.

Housing

Several different types of dwellings are found in Aden Colony. In general, the standards of housing are higher than in the neighboring territories. All variations are encountered between the multistoried stone houses of the wealthy Arabs, the modern style villas of the European and official communities, and the one- or two-story structures of stone or mud brick in which most of the people live. Regardless